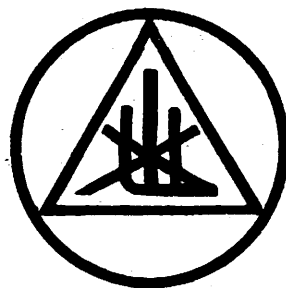


the Beacon



May 1965

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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LET ALL MEN LOVE

AS this *Beacon* is prepared for the press, and as this editorial is written (on February 19th) the *Beacon* editors are privileged to attend a Convocation in New York on Pope John XXIII's Encyclical, *Pacem in Terris*. The Convocation will no doubt be reported in the world press; it is still mid-way through its three-day morning-to-evening work. The editors are conscious, however, that many *Beacon* readers will receive this issue during the period of the three Spiritual Festivals and shortly before the Festival of the Christ, the world day of invocation. To re-focus this Encyclical again at this time seems to be an act of energy preparation within humanity for a more conscious co-operation with the Hierarchy and the Christ during the Festival period. We see this Convocation as a potent focus of human energy within an outpouring of planetary purpose, given words of power and precision in *Pacem in Terris* by that world server, the 'peasant Pope', who loved all men.

Whatever results from this Convocation in terms of practical effort and action to implement the recommendations of Pope John, and whatever the remaining speakers and conference sessions may contribute, falling as it does immediately following the full moon of Aquarius and on the cusp of Pisces, the world Saviour; human hearts and minds can be touched and opened to the energy of love and to the impact of new ideas radiating through this planetary centre, New York, whose esoteric motto is: 'I light the Way'.

Over and over again during this conference, emphasis has been placed on the need for humanity *to love*; to replace fear with justice and co-operation, so that evolutionary changes in human consciousness may be paralleled by the needed changes in human institutions. Only the sound motivation of human equality is strong enough to stand the test of world inter-relationship.

We recognise this to be a rousing call to the Christ in the human heart. The Christ is the representative of God for all mankind. The Christ, 'no matter by what name He may be called in the many world religions', stands in the same relation to humanity as a whole, as the soul to individual man. He is 'the heart of love within the Hierarchy'; and it is, therefore, through the loving hearts of men that every evolutionary requirement in human relationships and human institutions will be met. Through love, the Christ principle in every human heart, the purpose and plan of God for His creation, emerges through 'the substance of things hoped for, the evidence of things not seen' into recognisable practice.

At this Festival of the Christ, which is also the Festival of Humanity and the Festival of Goodwill, the call to the disciple and to men and women of goodwill is for the contribution of their inclusive love poured out anew through intelligent action, planned to lift the level of human living and to establish relationship and co-operation between men. These are the foundations for peace on earth.

The Chela Within The Aura

by Djwhal Khul

There are six main stages of discipleship; the fifth stage is defined as : 'The stage wherein he is permitted to know the method whereby he may set up . . . a call which will entitle him to an interview with the Master. At this stage, the disciple is called a chela within the aura.'

IT is a stage of discipleship which is far in advance of that attained by most disciples, because it connotes almost complete at-onement between the disciple and the Master's group. He has already been accorded the privilege of invoking the attention of the Master in times of emergency and is sure of his response. He has advanced from the point when he was being trained to become an integrated and useful unit in the Ashram to where he is a trusted agent. His orientation is now fixed and though he is subjected to many tests and difficulties, these are increasingly concerned with the group life and condition and not with himself. I refer not here to the difficulties of any ashramic group or to those connected with any group affiliation the disciple may rightly hold upon the physical plane, but to his responsiveness to the group need of humanity. Where this responsiveness exists, it means that the whole is of greater importance to him than the part. This in no way negates his ability to work with individuals or to give understanding love and compassion to those in his path of life who need it. But he has arrived at a sense of right proportion and of correct organisation of his life processes, trends and activities in time and space. He can then be depended upon always to substitute the good of the whole for individual good, as the personality might see it.

The Master knows that in the chela who has reached this stage he has a dependable instrument and one who can be regarded as no longer a drag on the life of the group. I have pointed out to you before this how difficult is the process of absorbing a new disciple into an Ashram; he has to be taught

to advance gradually from the periphery of the group consciousness towards the centre. Each step forward necessitates care on the part of the Master in order to see that the Ashram is preserved from all disruptive activity. It is only when the chela has achieved 'occult serenity' that he can be permitted to focus himself permanently within the group aura. This happens when he becomes conscious of the peculiar and specific vibration of the Master's aura. Hence, as you can well see, the need for serenity.

I would point out that serenity and peace are not identical. Peace must ever be temporary and refers to the world of feeling and to conditions susceptible of disturbance. It is essential to progress and an inevitable happening that every step forward is marked by disturbances, by points of crisis and chaos, replaced later, when successfully handled, by periods of peace. But this peace is not serenity and a chela is only permitted to dwell within the Master's aura when serenity has been substituted for peace. Serenity signifies that deep calm, devoid of emotional disturbance which distinguishes the disciple who is focused in a 'mind held steady in the light'. The surface of his life may be, from the worldly angle, in a state of violent flux. All that he cherishes and holds dear in the three worlds may be crashing around him. But in spite of all, he stands firm, poised in soul consciousness and the depths of his life remain undisturbed. This is not insensitivity or a forced auto-suggestion, neither is it a capacity to exteriorise the consciousness in such a manner that individual events and happenings are ignored. It is intensity of feeling transmuted into focused understanding.

When this has been attained, the chela has the right to live within the aura of the Master. There is nothing now in him which will require the Master to sidetrack his attention from vital efforts to the unimportant task of helping a disciple.

The Accepted Disciple

An accepted disciple, therefore, advances, if I may so express it, through the medium of three vibratory realisations:

1. He reacts to the vibration, the note or the quality of an Ashram, according to his ray type. The periphery of a Master's sphere of group control is contacted by him and he becomes an accepted disciple in full waking consciousness. The Master is aware of his presence upon the outer fringe of his consciousness; his fellow disciples are also aware of another point of light within the Ashram, largely because of the effort they have to make to offset the new chela's personality reactions to the new mode of life, to the effects wrought into his consciousness by his penetration into the world of meaning and to the out-surging of his devotion to the Master. It becomes the task of more advanced chelas to protect the Master from the violent reactions of the new chela and to stand between him and the neophyte. Some initiate-chela takes him in hand and acts as intermediary. The chela, as I have earlier pointed out, is in touch with the Master when, and only when, the Master so desires and it would be good and helpful to the entire group.

2. He realises increasingly the nature and note of his Ashram and advances from the periphery into the sphere of influence of the Master and his group; he then begins to participate more and more in the group life and is less and less interested in himself. He becomes, consequently, a more valuable asset in the Ashram and is entrusted with specific duties and tasks for which he is individually responsible to the initiate-chela in charge of him. The Master begins to contact him with greater frequency and, because he is becoming decentralised and his own growth and development are of less and less importance to him than service for others, he is permitted to attract the Master's attention when help is needed for the group, and thus becomes a chela on the thread. The *antah-karana* is being rapidly built and the inflow of life from the Spiritual Triad increases slowly and regularly. He has reached a point where, upon the outer plane, he is gathering around him a sphere of influence as a result of his soul radiation, via the personality. It might be stated that no disciple becomes a chela on the thread until he has many people in the outer world who, on a lower turn of the spiral, are to him what he is to the Master, chelas on the thread. In a distorted and frequently unsatisfactory

fashion, he is engaged in forming his own group and today this is very often the case. The world is full of struggling disciples intensely pre-occupied with forming organisations, with gathering around them those whom they can help, thus striking a particular note and learning the rudiments, the *rudiments*, I repeat, my brother, of group work as the Hierarchy seeks to see it carried out.

3. He responds powerfully and, from his point of view, quite unexpectedly to the realised vibration of the Master as he functions at the very centre of his group. He has known the Master's vibratory call; he has become aware of the quality of the Ashram which is evoked by the Master. Now he is admitted to the secret place to be found at the very heart of the Ashram and becomes a chela within the aura.

Radiatory Activity

The aura of any form of life can be defined as the quality of a sphere of radiatory activity. Very little is as yet known about auras, and a great deal of nonsense has been written anent the matter. The aura is usually spoken of in terms of colour and of light, due to the nature of the vision of the one who sees and the apparatus of response which is in use. Two words only describe an aura from the point of view of occult knowledge and they are 'quality' and 'sphere of influence'. What the clairvoyant really contacts is an impression which the mind rapidly translates into the symbology of colour, whereas there is no colour present. Seeing an aura, as it is called, is in reality a state of awareness. That the seer may in all sincerity believe that he has registered a colour, a series of colours, or light, is entirely true in many cases, but what he has really recorded is the quality of a sphere of radiatory activity; this he does when his own individual sphere of radiatory activity is of the same nature and quality of that contacted. Most seers register the astral range of vibrations of a person or a group and this through the medium of their own astral body. The impact of a truth or of a mental concept and its recognition is an expression of a similar contact, carried forward this time into the realm of the mind.

This explains the truth lying behind all so-called 'expansions of consciousness' to which the mind of man can respond; he registers a constant succession of vibratory impacts, emanating from spheres of activity; these

range all the way from the early stage of increasing awareness through the development of the five senses and the three vehicles of contact in the three worlds of human experience to those recognitions which lead a man into the sphere of influence of a Master and later enable him to take what is termed one of the major initiations.

These spheres of radiatory activity are ever present even when unregistered and unrecognised. The evolutionary process is one of developing a response apparatus with which to register them; having done so, the next step is to react intelligently to such contacts, thus producing an ever increasing range of awareness which finally constitutes the sum-total of consciousness.

I cannot here enlarge upon this theme as it proceeds under the impelling force of evolution. I am only here concerned with the fact of a Master's sphere of radiatory activity and its peculiar quality and ray colouring, occultly understood.

The factor lying behind and thus making possible each of the six stages of discipleship is the existence in the disciple of qualities, radiatory activities and emanatory impulses which correspond to those emanating from some particular Ashram. These, when they have evoked a response and drawn the disciple to the periphery of the sphere of activity of such an Ashram, gradually intensify their magnetic, attractive quality; they awaken to still greater potency the same qualities in the disciple, occultly pulling him closer to the central point, which is the focus of all the trained ability and the high-powered spiritual life of the Master at the very heart of the Ashram.

It is at this point that the disciple awakens to the realisation that his three bodies or vehicles, etheric, astral and mental, are only the reflections of the three aspects of the Spiritual Triad and that they can give him the key to his own being and also the capacity to respond to the threefold vibration of the Master, as expressed through his aura.

The teaching that the personality must be destroyed is a distortion of the truth; his focus of consciousness has to be shifted from

the threefold lower nature into that of the Triad and this with the aid of the threefold soul nature. The mode of this progressive shifting is response to an ever higher rate of vibratory activity. Just as soon as there exists, in the consciousness of the disciple, the ability to respond to the quality and the radiation emanating from an Ashram he moves forward into that sphere of influence. That in his own aura which is akin to the quality of the Master's aura is trained, intensified and purified. His own radiatory activity is enhanced as the ashramic life plays upon his vehicles until in time he becomes the chela within the aura. In a faint way, his vibration and that of the Master tend to synchronise.

A Significant Contribution

I would point out that in this way, the disciple begins to make a significant contribution to the life of the Ashram. Each disciple who penetrates into the aura of the Master through similarity of quality and vibratory activity enriches and intensifies the group with which he is thus affiliated. As time elapses, the Ashram of a Master becomes increasingly potent, magnetic and radiant. Within that aura the initiate-disciple carries forward his work, standing at the radiant centre of the group life and working from thence outwards in service. He is ever careful to protect that centre from any quality of his own aura which is not in harmony with the quality of the Master and to keep, as far as may be, outside his own consciousness any thoughts or desires which might disturb the group aura. When he is admitted to this stage of discipleship that is his responsibility, and such a privilege is never accorded to him unless he is able so to guard himself and the sphere of influence of which he is now a part.

You can see, therefore, that the Hierarchy itself is only a great Ashram with a triangle at the centre, composed of the Christ, the Mahachohan and the Manu. Symbolically speaking, this triangle constitutes one radiant centre, for the radiatory activity of each of these Great Lords is such that they are swept into each other's auras in such a way that there is a complete blending and fusing.

Every Ashram radiates some one major quality according to the ray of the Master at the centre; in the same way the Hierarchy radiates the quality of the second divine aspect, just as the all-inclusive Ashram to which we give the name Shamballa has the outstanding characteristic of the first aspect, life itself. This is not a quality, but that of which quality is an emanation.

The Master's Aura

The Master's aura, which determines the aura of the entire Ashram, has three outstanding radiations as far as the responsiveness of the disciple is concerned:

1. The radiation which comes from the higher levels of the mental plane, or from the lowest aspect of the Spiritual Triad. The potency of this radiation and the extent of the sphere of influence will be determined by the extent to which the Master is spiritually in touch with the Mind of God. I do not use the word 'consciously' in this connection and when dealing with conditions above egoic levels. It is this particular radiation which evokes a response from the embryonic abstract mind of the disciple when the *antahkarana* is being built and is the first kind of contact to which the neophyte responds in the later stages of the Probationary Path. A direct line of influential approach is made between the Master and the awakening disciple as follows:

- a. The manasic permanent atom of the disciple.
- b. The knowledge petals of the egoic lotus.
- c. The lower concrete mind 'held steady in the light'.
- d. The throat centre.
- e. The brain of the disciple upon the physical plane.

This is all of it necessarily relative but the moment that the disciple has established this line of approach to the Spiritual Triad, even in a small measure, he makes his first response to the aura of the Master. The distinction between the aura of the Master and the aura of the Ashram is that the Master's aura is dynamic and the group aura is influential, yet the two together constitute the group aura. When this initial response is made it results eventually in the disciple becoming the chela within the aura.

2. The radiation which comes from the plane of buddhi or of the spiritual intuition. This is an expression of the love nature of the Master and is that which enables him to be in touch with the Heart of God. It might be noted here that these three radiations emanating from a

Master and enhanced by the similar, though much less powerful, radiations of the inner members of the Ashram are the factors which put the Master and the Ashram in contact with that which is occultly spoken of as the physical Sun, the heart of the Sun and the Central Spiritual Sun.

The line along which this vibratory activity of the Master reaches the disciple and draws him finally within the aura is:

- a. The buddhic permanent atom, or the intuitional vehicle of the advanced disciple.
- b. The love petals of the egoic lotus.
- c. The astral body in its highest aspect.
- d. The heart centre.

3. The radiation which comes from the atmic level or the will aspect of the Spiritual Triad. This is the emanatory expression of the capacity of the Master to enter into the Council at Shamballa, to register the purpose of God and to work with the Plan, which is the expression, in any given cycle, of the working out of the divine Will. This aspect of the Master's radiatory activity is of so high a nature that only the advanced initiate-chela can register it. It is transmitted into the physical consciousness of the disciple along the following lines:

- a. The atmic permanent atom or the focus of the spiritual will, the first aspect of the Spiritual Triad.
- b. The sacrifice petals of the egoic lotus.
- c. The etheric vehicle in its highest aspects.
- d. The head centre.
- e. The centre at the base of the spine, which is aroused into activity in response to the vibratory radiation of the other four points of transmission.

You will note from a study of the above how abstruse and difficult it is to put into words the nature of the vibratory activity of the Master. All I can do, in default of your intuitive understanding, is to put into technical and academic terms, thereby crystallising the truth and somewhat distorting it, that which cannot be expressed.

This threefold radiation of the Master, as it expresses his planned activity and sphere of 'influential emanation' is that which draws the disciple into his aura, not in this instance the aura of the Ashram but of that which makes the ashramic aura possible, the Life of the Master.

from DISCIPLESHIP IN THE NEW AGE
—VOL. I, PP. 749/757

Religion Today

by Foster Bailey

We have two fundamental problems: the relation of man to man and the relation of man to God. . . . The function of religion is to help people to help themselves grow spiritually and to come nearer to their God.

IT is undeniably true that the destiny of the human family on this planet includes the conquest of the kingdom of nature. As the mind of man has developed, it has been startlingly successful in this conquest to the neglect of the application of human intellect to the problem of right human relations and to the problem of social services.

We may well recall the often quoted statement of the Spanish philosopher, Gasset, who reminded us that our conquest of the kingdom of nature had too far outrun the conquest of the kingdom of man.

Even in the over-privileged countries of the world, the majority is preoccupied with how to safeguard its material success, to continue to get what it is now getting and with efforts to get more. Getting for the individual self under the dark age from which we are emerging was a necessity. It still is for millions of human beings.

The providing of social services and other group supports for individual needs is gradually lifting this crushing burden. And in spite of monopolistic efforts for continuing private enterprise control, the handwriting is already on the wall. We are moving forward to the time when the tremendous release of energy, already achieved in the so-called cracking of the atom, will be used for the benefit of human beings rather than for the increased power and profits of the groups that now control the human destinies of mankind.

Meanwhile what of the progress now underway in the field of religion? How may that progress be identified as such and what can be done to increase intelligent progress with relation to organised religions? Man's relation to nature and the conquest of physical substance in its many grades must be paralleled by a new and deeper under-

standing of essential spiritual values in the life of the individual and, therefore, in the life of national and racial groups. Otherwise the competitive struggle, now fiercely manifesting, will eventually bury us in materialistic futility.

The religious field down the ages has held the forefront of the individual man's relation to Deity. Now we are beginning to recognise that science and economics are also ways. In fact our concepts of man's relation to the Supreme are not at all confined to organised religious systems. We should be as free religiously in personal conduct as we seek to be through democracy.

The atheistic notion that there is no God has had its little cycles of shallow ascendancy. But, basically, the innate divinity in us all has always asserted and continues to assert the fact that there is a God. This foundational fact through all the ages has been the basic power of all world religions. And the relationship of man to the Supreme, however much it is belittled or negated as it was for a time, for example in Russia, is from the standpoint of history's long span a permanent fact. The new religion which will emerge in Russia will be more free from ecclesiastical control than ever before, and therefore more valuable.

We have two fundamental problems: the relation of man to man and the relation of man to God. In the past organised religions, including those of the East as well as those of the West, have allocated to themselves the right to control man's relationship to Deity. This control has been largely successful in the childish stages of human consciousness and the net result, despite its unfortunate aspects, has been to help the individual to exercise some control of his life beyond the satisfying of his merely materialistic desires and ambitions.

The religious situation now confronting us has arrived at the forefront of human problems because of the mental growth of humanity itself. The organised religions have signally failed to recognise this fact and to adjust themselves accordingly. Many leading churchmen recognise these problems today and hopefully speak of needed change. But it remains a sad fact that in the Christian world the point of emphasis and the expenditure of the greatest effort by organised religion, is to maintain its status quo. Too many young men, feeling the call and consecrating themselves to the Christ, emerge from their theological training with the vision dimmed but with a determination to 'make good in the church'.

Rearguard Action

We used to hear much more about the goal of expanding the power of religion in the lives of men. Now organised church activities are more like a rearguard action. The religions of the world have been forced to recognise that their influence on human beings has drastically declined and that religion is now a very secondary factor in controlling human destiny. There was a time when organised religion was so strong that it dominated the other aspects of human life, including economic factors and the policy of nations. A leading evangelist recently said that 'the churches have lost their power and have become second-rate social clubs'.

Now, taking modern America as an example, our national well-being, our economic stability and progress and our governmental problems of control of the nation's destiny are no longer much affected by what the church teaches and what is considered sound Christian living.

The influence of organised religion has decayed to the point where churchmen, very generally speaking and with notable exceptions, are occupied in using the power of the human intellect in the religious field to maintain church organisations. Indeed they are hard put to it to maintain their present low usefulness in connection with national welfare.

An unholy alliance, born of expediency, has emerged whereby the churches let

politics alone and politics lets the churches alone, except, of course, to get votes. The practical politician, although he disguises it somewhat, organises to get bloc votes; the votes of the capitalist, the labour, the Catholic, the Jewish, the Negro and others. These blocs are catered for, and policies are modified and things are left unsaid accordingly. This folly is truly subversive of real democracy.

The separation of church and state, now widely approved, is a dogma we have inherited from the days when religions dominated governments and fomented wars and when governments persecuted and crushed religions. In modern times this dogma has become one of the unthinkableables much needed to be thought about. This separation of church and state seems reasonable to many because they fear churchianity in government. When Christianity supersedes churchianity this fear will die. The difficulty is not inherent in religion but in its misuse. When the speakers in our pulpits feel stopped from helping the people to vote according to the teachings of the Christ, the church has accepted a blockage in one of its rightful fields of service. Both government and religion should be interrelated in that which is truly good for man.

Down through the ages from time to time, synchronising with climaxing dark hours of human tragedy, religious leaders have emerged. Some of them have been of temporary influence in local areas. Others have had world-wide significance, which has survived all vicissitudes and perpetuated the original impulse because of the reviving and strengthening of man's innate spiritual aspirations. The spiritual potency flowing through such leaders is amazing. Each new spiritual leader attracts followers and inevitably there has emerged among these early devotees, organisers and evangelists who have sought to spread the doctrine. In doing so, they have taken possession of the new vision and have become in religion after religion the nucleus of an ultimate priestcraft which, in the end, pre-empted authority and told the people what they should or should not believe, and how they should or should not live.

Such people, as is the case with dictators today in many countries, eventually become more interested in maintaining their control than in anything else. So in due course the vision becomes not the great glowing reality, but something that can be used to perpetuate the ascendancy of those who have succeeded in getting control of the new religion, which they now consider their own possession. So, as priestcraft flourishes, the essence of the divine expression of man's search for his relationship to God is shut off. The church has become more important than the religion it is supposed to promulgate and make useful. Birth, growth, use, decay and then the death. This is the inevitable sequence of all things human including religious organisations.

More Materialistic

In modern times the churches have become more and more materialistic. And their self-perpetuation and their need of a spurious respectability are the controlling factors. In a starving world they build multi-million dollar office buildings with, of course, the latest conveniences to house their organisation's activities. In one year alone (1962) individuals gave 3½ billion dollars to churches and other religious institutions, and foundations and other institutions gave another 1700 millions. There is no lack of money for churchianity. Small wonder that they embrace materialism.

Churches today, particularly in the western so-called Christian world, approve individual aggressiveness in daily affairs which is contrary to what Christ taught. They approve organised aggression in the economic field and champion the principle of competition as between individuals, between economic groups and between every aspect of modern life which is also contrary to the teachings of the Christ. Our churches today are not offended at conduct by our diplomatic leaders in international affairs which many of us would be a bit ashamed of as a standard of our own conduct. It is supposed to be for our national interest but it is not.

The Christ brought us a new concept of human life in terms of co-operation; in terms of sharing; in terms of brotherly conduct; in

terms of willingness to forego short-range, selfish, material benefits for the welfare of one's group; of one's nation; of one's race and of humanity as a whole. We need to be alerted to the fact that this truly Christian way of life is practical because it leads to economic stability, to relief of human misery, to absence of violence and crime, and because it is a happy, constructive way to live. We need to know that the Christian way of life is essential to world peace.

If the tremendous power and wealth of the organisations which have taken possession of the teachings of the Christ, remain focused upon the welfare of the organisation, there can be little hope that they will survive into the new era.

There are many encouraging signs. The tremendous pervasive potency of the Spirit of the Christ is increasing. The sufferings and the confusions and the fears of great masses of human beings have produced a new invoking of spiritual light and spiritual quest. A call for the appearance of a great world spiritual leader is increasingly voiced. In the Christian world the reappearance of the Christ is being looked for and talked about.

Increasing numbers of religious leaders are recognising that the church must abandon useless dogmas and that it is out of step with the development of human intelligence today. There is a ferment arising in the religious field which is forcing reformation of churchianity. Amazing things are taking place in the Roman Catholic Church for example. And it may eventuate that the most crystallised, materialistic and dogmatic church in the Christian world will become the leader in a Christian religious revival.

For centuries the Roman Catholic Church has been dominated and controlled by the Curia, a body of ultra-conservative doctrinaires who wielded unbreakable power over all cardinals and bishops. Until this control was broken there was little hope for any spiritual change. Pope John XXIII broke it in the first session of the Second Ecumenical Council.

Today the present Pope is largely freed from this shackling influence and a new Collegia is gaining power and great influence

as to all Church affairs. This is a far-reaching change in the organisation itself, the fruits of which will be startling indeed.

In addition, the Second Session of the present Ecumenical Council witnessed the promulgation of the doctrine that every man is free to worship God as he chooses without condemnation of the Church. This new religious freedom in the Catholic Church, when implemented, will completely change the system by which the Church has controlled its followers for ages.

First, therefore, we have the breaking of the power of those who had taken possession of the Church as an organisation and then the freeing of the followers of that Church so that they would no longer be forced to obey or be excommunicated

It would seem that if the Catholic Church really leaves its people free, they must eventually also abandon the Index which prohibits the reading of certain books. Freedom without knowledge remains emotionally polarised and childish in objectives.

Significant Reformation

Another deeply significant reformation is underway, and that is the abandoning of the position held by the Catholic Church with regard to the responsibility of the Jews for the crucifixion of the Christ. It would certainly be just and constructive if this source of hatred could be eliminated. One of the greatest drawbacks to the spiritual progress of humanity is the tide of hate controlling so many millions of people for so long. And it is surely time that we recognise the folly of a belief in a vengeful Jehovah who was supposed to visit 'the sins of the fathers upon the children unto the third and fourth generation.'

The church long exercised much of its power by inculcating the belief that God was stern and harsh and even vengeful; whereas Christ taught us that God was our Father and that he loved us. The preaching of the reality of a hell to which we were condemned by God if we did not do what the church fathers wanted us to do, has mostly died of its own weight; it was so unintelligent and so patently unjust. Fear as a means of converting people and of con-

trolling people is abhorrent. Conduct towards others, motivated by hate, is equally so. Persecution of any race, Jewish or otherwise, is un-Christian and contrary to right human relations.

Here again it is quite possible that the Catholic Church may take the lead in the religious field in the western world. It is sometimes true that the light breaks in the darkest corner. In the progress of the human family it is of very great importance that the resentments and hatreds between Jews and non-Jews should be healed.

Of the many problems with which humanity is confronted today, there are three major fields in which progress should be made and a new vision let in. These three fields are government, religion and education. No matter how theoretically perfect any form of government may be, by the very nature of things, it cannot give us the whole answer. This is because men remain controlled by individual desires, prejudices, fears and hates. So the ideal government, even if established, can become a totalitarian system and then break down.

The same may be said about the religious field. No matter how perfect the expression of any particular religion is, it is a long, slow process to change the consciousness of humanity and, therefore, in due course it will be again dominated by priestcraft and churchianity. It is for this reason that periodically down through the ages, great leaders have to come.

The function of religion is to help people to help themselves to grow spiritually and to come nearer to their God. It is not the function of any religion or any church organisation to perpetuate separateness and hatreds or to try to scare people into a mythical heaven. Today we are well on our way towards transcending these crudities.

Of the 2400 million adherents to religions in the world today, 800 million are nominal Christians, that is to say about one third. This is a high percentage out of the many and it is by far the most wealthy, the best organised and the most aggressive of them all.

Nevertheless it would be inadequate to judge religion by Christianity. The other

1600 million have tremendous influence on the problems of humanity and that influence is rapidly increasing, not because these religions are gaining either power or adherents, but because the nations and races in which they are imbedded are emerging so rapidly and effectively in world affairs.

Folly of Isolationism

The folly of isolationism in the religious world has become as apparent as it has in the fields of government and economics. This separatism is a special sin of the Christians. Most of the great world religions have less of it. It has become platitudinous to mouth such concepts as 'the one world', 'our shrunken globe', 'economic interdependence', etc. and in these fields we are beginning to see dimly that we all go up together or we all will go down together. But in the religious field we are still far from it.

How many Christians would be encouraged about human welfare to have Buddhism, for example, purified and so become more useful to more millions? The brotherhood which Christ taught is rotted by sectarianism, falsely claimed superiorities and by exclusiveness. Organised churchianity claims Christianity to be the only true religion, which it is not; and within themselves more than one church claims itself to be the only true church. This evidences ignorance of reality.

Christ said, 'Other sheep have I which are not of this fold. Them also must I bring.' Did he mean bring them to God or did he mean convert them to Christian doctrines? The business of religion is to help man to come nearer to God. Christ said, 'We are all the children of the one Father.'

Christianity is largely the white man's religion and the church treats other religions much as many white men treat the coloured man in the United States today. Such conduct is completely un-Christian.

I well remember one afternoon in Southern England when a good neighbour called. Over the teacups she sweetly and simply said: 'I never quite understood why God did not create all the people in the world English. It would be so much nicer.' Why didn't God create all men Americans? It would be so

much nicer. Are we not the best nation in the world; ours the best way of life; and have we not the most money? It does not belittle Christianity to recognise its rightful place among the religions of the world, nor the United States to recognise the great values in other nations. Co-operation with other religions is as useful and as wise as is co-operation with other nations.

To co-operate intelligently it is needful to know more about the other world religions than is generally the case. And this should not be left to those churchmen who now control Christianity. There is much need for the more serious-minded religious people to have more knowledge about the sort of religious world we live in. We should be less indifferent as to how the great religions affect the millions of people with whom we increasingly must co-operate even to survive.

We need, therefore, to discover and ponder upon the inner spiritual meanings in other religions now buried in self-perpetuating formalisms. For all the world religions are crystallised and subverted to various degrees of usurping churchianity.

Speaking very broadly, it may be said that Hinduism is based upon profound principles and is most useful to the well-developed mind. It is hard going for the uneducated masses and has left them behind. Modern India is not deeply affected by Hinduism but was profoundly affected by a simple man preaching and living non-violence.

Buddhism is more useful to the greater number for the emotional nature controls the lives of the vast majority. Buddhism gives practical guidelines for human individual perfection and the control of the emotional life through self-discipline. The Noble Middle Path of the Buddha is wise indeed and the Eight Noble Truths lead to spiritual poise, escape from suffering and peace on earth. To ignore such assets is unwise.

Christianity meanwhile, the latest, the largest and the richest, has served an extroverted action world. It is based on the life and action of one Man, Jesus, about whom there is a scarcity of historically exact knowledge. The Christian follower in our intensely materialistic western world dare

not live out in practice the essentials of what Christ taught, and the church dare not try to make him do so. Herein lies our most stultifying confusion. There are many alibis and the pressure on the churches to play it safe is strong. How much do we hear in our churches about turning the other cheek, to love those who persecute us, to help every man because he is a man and, like ourselves, a son of God and, therefore, our brother? We consider these things not practical and, therefore, not for us. Actually we praise and respect those smart enough to get more for themselves, glorify competition, put a premium on selfishness and end by being overwhelmed by graft, crime, dope, and violence in our streets. The American way of life is an un-Christian way of life and the multitudes of sincere Christians are smothered in our midst.

'Life is a Bridge'

There is a saying of Jesus quoted by the Hindus: 'Life is a bridge. Pass over it but build no house upon it.' Here in our materialistic western world we have progressed well out upon that bridge. We have stamped our feet and felt it solid. We have stopped upon the bridge and are building thereon as many houses as we can as fast as we can. But now the weight of our houses and of un-Christian ways of life have so weakened that bridge that we are shaken and in doubt. Already some are urging that we abandon our houses and pass on.

As we seek to understand and to gain inspiration for our journey across life's bridge, we may well pause and consider what it was that the early Christians of AD 1 had which we have so largely lost. They had the advantage of the physical presence of a great spiritual leader. We have not. But Christ has not deserted nor forgotten and he has promised to return. This return will not mean the end of human life on this planet nor a day of judgment when an utterly un-Christian God will condemn and punish men for non-conformity to man-made sins. His coming is incident to the end of the Piscean age but its significance is the opening of a new age of greater human well-being.

First of all, these early Christians were flooded with a love for all men that was transcendent and divine. It was a common saying: 'See how these Christians love one another!' The love manifest among them was so powerful and so complete that all else was swallowed up. Could we but have such a love today, wars would cease and competition as a way of life would end. This love was the evidence of the control of each man by his own soul linked by Christ to God. From this condition other soul qualities emerged. Among these joy was a chief characteristic. How many Christians today live dynamic joyous lives? The early Christians did. Also fear vanished from their lives, even fear of death. The world around them marvelled at their fearlessness. The soul of man knows no fear. Today even in our 'best of all civilisations' we are saturated with fear. Big fears and little fears crowd upon us. This nagging fear, half-recognised, makes spiritual cowards of us all. The early Christians had no such burden to carry. Their bravery was world famous. These early Christians lived lives of spontaneous co-operation and sharing. We today have forgotten how good a life that can be. Today we needs must struggle hard to get support from enough people to do something to reduce the degenerating effects of world tensions. The while we continue 'on the make'.

As we contemplate the profound effect of Christ's first coming on the lives of his followers of that day, we may well marvel. He came in a tiny country in an era when internationalism had not been born and when communication outside of the Mediterranean was practically nil. What will be the effect of his second coming to a worldwide, far more intelligent audience where every eye shall see Him and every ear shall hear?

World conditions today demand and justify his coming and this is the end of an age. That he will come is sure. It is high time for the reappearance of the Son of God, the same Christ who came before. It is for us to hasten that coming by preparing the way, for he comes not to save us but to help us save ourselves.

New York.
December 1964.

The Concept of

Evolution and Christocentricity in the Cosmos

as seen by Teilhard de Chardin*

by R. M. Parry-Hausenstein

WHILE I was pondering about my talk these past few weeks, I had to face a difficult decision. I realised that I could either speak in great detail about a few of the many facets of the topic before me, on the assumption that a majority had studied Teilhard's work extensively, or, leaving such a more specialised interpretation for later days, try instead to give a mountain-top view of the entire man and the avenues that led to his *Concept of Evolution and Christocentricity in the Cosmos*.

I have decided for the latter, although I realise that I will tax your concentration excessively, if not to the utmost. Teilhard's new vision, if to be understood in its true dimensions, cannot be expressed solely with old vocabulary. He has coined a host of new terms and words. To give an honest interpretation, they must be learned and used. Since so many of his books and writings are still untranslated, I had to improvise translations as well as I could. Teilhard's vision of times to come is based on his phenomenological analysis of the past which he then extrapolated scientifically and intuitively into the future: into the spheres of the ultra-human and Omega: the Personal Centre of Centres: a God of Love. A mountain-top view of such an all-embracing topic in approximately one hour must of need be dense, terribly dense. If I should tire you unduly, will you please think of the mountaineers who climbed Mount Everest and whose arrival at the top was surely the result of an inordinate tenacity. If some of the terms should need clarification, my translations being inadequate, we

might try to elaborate during the discussion.

My sketch will move along the following lines:

1. Biographic details relating
 - (a) to Pierre Teilhard de Chardin's scientific and
 - (b) to his metaphysical development.
2. Teilhard's *scientific* phenomenological concept of *Evolution*.
3. Teilhard's *extrapolation* toward
 - (a) A Supra and Ultra-Human stage
 - (b) his Christocentric Concept.
4. (If there is time)

The *practical meaning* of all this, in the light of Teilhard's words: *Construire La Terre*. (To Build the Earth.)

(a) Teilhard's Scientific Development

Let me begin with a few details that highlight the first scientific inclinations and the later emergence of Teilhard's evolutionary concept. I owe many of these details and much of my still limited understanding to Dr. Claude Cénot's most comprehensive biography of his friend Teilhard, which I have quoted quite freely. (*Pierre Teilhard de Chardin—Les Grandes Etapes de son Evolution*. Claude Cuénot, Plon, Paris, 1958. *Tielhard de Chardin* by C. Cuénot, Burns & Oates, London, 1965.)

Marie Joseph Pierre Teilhard de Chardin was born and reared in the Auvergne, son of a noble gentleman-farmer, the fourth of eleven children, with Pascal and Voltaire among his forebears. The little Pierre was taught by his father, himself a lover of nature, to observe flowers and insects, to raise caterpillars and beetles. Soon after, with his teachers, he undertook the first scientifically organised observations in the mountains of Beaujolais. Age 16 he concluded two baccalauréats in philosophy and elementary mathematics. In 1899, aged 18, he entered the Jesuit Noviciate at Aix-en-Provence.

*From a talk given on July 8, 1964, before the members of the Roselaleham Summer Assembly in Ashton, near Exeter, Devonshire. Mrs. Parry-Hausenstein is a founding member of the 'Association of Friends of Pierre Teilhard de Chardin' in Germany and England.

where he was to reveal himself an excellent humanist. After three years of philosophic study on the Channel Island of Jersey, he departed for Cairo to teach chemistry and physics and to direct the Museum. In Egypt he found time to excavate fossils and minerals, and to study rare insects—devoting much study to the *Tertiary* period in which Mammals and Primates had come into existence. It was here, with the discovery of the exotic in vegetation, in the light and in the desert, that his passionate interests for geology, for plant and animal life merged into a powerful *sense cosmique*, a ‘cosmic sense’. Here too he underwent two of the most testing phases: due to his ever dominating universality he escaped the possibility of becoming merely another collector. On the other hand he traversed and overcame completely the gravest crisis of his life: the temptation to let his cosmic sense lead him into a pantheism of effusion and dissolution, into the facile happiness of a cosmic intoxication. Instead, his concentrated and ever concentrating activity soon arrived at a personalising evolutionary concept which began to crystallise during his years in Sussex, from 1908 to 1912, where he also studied Bergson’s *Creative Evolution* and where, significantly, he was ordained a priest.

In 1912—in Paris—after a fateful discussion with the Natural History Museum’s eminent palaeontologist, Professor Boule, he turned definitely and fully to scientific work and study. After the war years, about which I shall speak later, in the paragraph concerning the foundation of his christocentric concept, he completed work at the Sorbonne for three certificates in Natural Science: Geology, Botany, Zoology, and wrote his doctor’s thesis on the ‘Mammals of the French Lower Eocene and their Strata’, while teaching palaeontology and geology at the *Institut Catholique* in Paris. It was at this point in Teilhard’s career that a paper he had written on ‘Transformism’ caused grave objection by the Church. You can read it in Volume 3 of Teilhard’s oeuvre *La Vision du Passé*. As a consequence, he was excluded from the *Institut Catholique* and he left for China, where he remained ‘in exile’ for many years, returning only occasionally to Europe. At this time, in 1923, the Jesuits founded a

college and Museum at Tientsin with the support of the Paris Natural History Museum and Teilhard’s great teacher, Professor Boule. Incidentally, 1923 was also the year of Spengler’s book, *The Decline of the West* and Julian Huxley’s *Essays of a Biologist*. Asia revealed to Teilhard the immensity of the earth and of humanity: the gigantic ‘human molecule’ as he called it. He explored the Ordos, the vast plateaux of Western Mongolia and the eastern fringes of the Gobi desert. He discovered traces of palaeolithic man, a prelude to the all-important discovery of the *Sinanthropus*, in which he played a part, and whose skulls and tools were found near Peking a little later. After three major expeditions in 1926 and 1927 he became Counsel of the Chinese National Geological Service. His accomplishments became known in scientific circles the world over and he began to take a leading part with the greatest American, British, French and Chinese scientists in expeditions that stretched from Peking to the Kashmir-Himalayas, from Burma to Java, from America to South Africa.

Teilhard’s scientific career can be summed up briefly in six periods:

1. His early explorations in China until 1932, at which time he had acceded to the international class of scientists and was being read in the American world of Natural Science.
2. His first period in Peking until 1937.
3. A Franco-American interim, part of which was spent in theoretical reflection until 1939.
4. A second period in Peking where he remained blocked until 1946. Work in the field having become practically impossible, Teilhard digested and synthesised the accumulated documentation.
5. A second period in Paris, from 1946 to 1950, essentially serving a renewal of intellectual contacts; the acquaintance with Sir Julian Huxley; a stay in Rome where he was refused authorisation to teach at the *Collège de France*. A severe heart illness followed, but his merits were at least officially recognised by a promotion in Paris to Officer of the Legion of Honour and election to the *Institut de France*.
6. Lastly, a period in America, from 1951 to 1955 where the Wenner-Gren Foundation for Anthropological Research requested his assistance and guidance for explorations in South Africa, particularly Rhodesia, which he could not complete due to weak health. After a visit to the great Cyclotrons of Berkeley University in California and the Glacial Park in Montana he died in New York on Easter Sunday 1955,

in an astounding fulfillment of a repeated prayer: to be allowed to die on the anniversary of Christ's resurrection.

As to Teilhard, the man, Professor Helmut de Terra of New York's Columbia University, many times his partner on expeditions, told us recently in Munich that he was a selfless, untiring companion and a scientist of great method. He had, de Terra said, (*Memories of Teilhard de Chardin* by Helmut de Terra, Collins, London, 1964.) a genius to lead from the critically analysed details to an astonishing synthesis. He conversed in a worldly manner, so that at first one would scarcely have thought of him as a priest. In his daily discussions he showed reluctance to go beyond the realm of the factual observations at hand. Teilhard's eyes were everywhere and his memory was astonishing. When others wore high boots for fear of snake bites, he wore tennis shoes to the dismay of his colleagues. In them he climbed with the lightness and agility of a dancer. He had the gift of bringing the deadest matter to life by putting it into geological or anthropogeological context. He knew no professional jealousy and nothing in life gave him more satisfaction than to be of service to a friend, particularly when it in any way contributed and furthered the scientific achievement of a colleague. I have dwelled upon these points, as Teilhard's methods and science have been questioned and criticised by many, who often had read no more than one of his volumes, or even only books about him.

I should now like to name some of the English members who help to make up the long list constituting the scientific committee under whose patronage Teilhard's oeuvre is being published in France and abroad. Dorothy Garrod of Oxford University, Professor Stanley Westoll of Durham University, Sir Julian Huxley, Sir Arnold Toynbee. The complete list is printed in every volume of *Edition du Seuil*, who have now published volume IX, *Science et Christ*.

1. (b) Teilhard's Metaphysical Development

There are two biographic events which illustrate quite realistically the emergence of Teilhard's christocentric concept: a childhood crisis and the war experience from 1915 to 1918.

Pierre Teilhard's mother was a deeply religious and pious woman who inspired in her little son an adoration for the Christ child, *le petit Jésus*. At the age of six Pierre experienced a first crisis. He was dazzled and deeply offended at a lock of his own hair being carbonised by a flame. The burnt hair released a two-fold interior repulsion: he was shocked by the physico-chemical instability of organic substance and discontented by the preponderance of the accidental, the artificial, the individual at the human level. This consternation before the flame that snatched his lock had repercussions upon his cult of the Christ child and spurred in the little boy, who had not reached the age of reasoning yet, a yearning to consolidate Christ, whose humanity disquieted him. In his child eyes the entire physical and spiritual reality of Christ had now to be amassed in a defined and compact object in which accidental and restrictive particularities had no part. He was invaded by an urge to possess something absolute. At about seven years of age the child was attracted by *la Matière*; more precisely by something that shines at the heart of matter. Consistence appeared to him now as the fundamental attribute of Being. He picked up a splinter of an artillery shell, found on a neighbouring firing range; he collected stray objects of iron. No, there was no paganism in his adoration of this, *Dieu de fer*. This *God of iron* is the first mask of the absolute, the first incarnation of his sense for the Cosmos, his sense of grasping the All behind earthly multiplicity. Pierre Teilhard would be, through his entire life, *un enfant du Ciel*: a child of heaven *et un fils de la terre*: a son of the earth, as Cuénot put it so well. But what disappointment when Pierre discovered that iron rusts. The child passed on from metal to mineral. He collected amethysts and quartz-crystals. It was always in the elementary that he sought consistence but already he was on the way to synthesis as he awoke dimly to the notion of *l'étoffe des choses*, the *Weltstoff*, the tissue of the Universe, the organic inter-relation of all matter on earth, engaged in one evolutionary movement. Teilhard said of himself: 'As far back as my remembrance reaches, already before my tenth year, I noticed within myself the existence of a dominant passion: the passion of the Absolute.'

Teilhard's experience of the first world war was of the greatest intellectual, spiritual and religious impact. Year after year, as a stretcher-bearer, he carried the dead and the wounded back from the trenches: at Ypres, at Arras, at Dunkerque and Verdun, at the offensive of l'Aisne and the battles of the Marne. The bestowal of the *Croix de Guerre* and the Knighthood of the 'Legion of Honour' were outward acknowledgments of his courage. In the last year of the great war Teilhard pronounced his solemn vows as a Jesuit. His terrible war experiences became the inspiration of his earliest writings. Plunged as he was into the presence of tens of thousands of agonised and dying human beings, into a collectivity of suffering souls, he acceded to a vision of their oneness. He perceived the reality of an organic relation in this vast suffering collectivity, and, for the first time formulated the concept of a solidarity of the human spirit with the All of this planet, the *Planétarité Humaine* as he calls it: the fact that humanity constitutes an organic, solidary whole with the planet in its entirety. The writings of this period carry such telling titles as *La Vie Cosmique* (The Cosmic Life) and *Le Christ dans la Matière* (Christ in Matter), both written in 1916; then *Le Milieu Mystique* and *L'Union Créatrice* of 1917, *Le Prêtre* (The Priest) in 1918 and *La Puissance Spirituelle de la Matière* (The Spiritual Power of Matter), written in 1919.

In the midst of the chaos of war, having neither bread nor wine, nor an altar upon which to say Mass, Teilhard wrote the text and celebrated his *Messe sur le Monde*, a Mass upon the World, in which he spoke the words: 'My Lord, since I, your priest, have not today either bread or wine or altar, I shall extend my hands upon the totality of the Universe and take its immensity as the oblation of my sacrifice'. He was to repeat often in later years, in the vastness of the deserts he explored, this Mass upon the World.

In *Mon Univers* (My Universe) he wrote in 1918: 'Science, that is to say, all forms of human activity and religion have in my eyes always been one and the same thing, the one and the other being for me the pursuit of a same object'.

One can say that the war years were truly the time of the awakening of Teilhard's genius, which, as we shall see, led him to his greatest achievement: a synthesis leading to the concept of a personalistic Universe.

A last biographic detail which in my personal opinion can not be underestimated in its positive influence upon his work, and the esteem with which his word is now received, is Teilhard's adherence to his vows of obedience in the face of so many negative reactions and decisions, regarding him, by his Church. I believe that the closed-mindedness and rejection he was confronted with until he died, silencing him as a teacher and declining the author the right to print, was, as it were, the fire in which the purest iron is forged, the pressure under which the most brilliant diamond is cut. It was the negative turned positive through Teilhard's sublimating, scientific vision and his truly Christian character. I further think that the delay caused by this very apparent injustice toward him has now come to be a perfect illustration of the age-long sense of the 'Economy in Revelation'. His writings are now being published at the very moment in history in which their impact can be the greatest. Any earlier, and they might have become submerged in war and post-war pre-occupations. Now that humanity, the still leading part of humanity, is on the escape from deadly boredom, growing from an ill-conceived and ill-digested prosperity, and on the ever-present brink of letting misguided human energy and science annihilate the greater part of its population in a nuclear holocaust, Teilhard's message of trust in *L'avenir de l'Homme* (The Future of Man London, Collins, 1964), can fall on avid ears

In Pisces there is the death of all attachments and the liberation of the soul for service upon an universal scale. Christ, in Pisces, exemplified the substitution of love for attachment.

from ESOTERIC ASTROLOGY, p. 215

The Pairs Of Opposites

by Emily Skillen

In the rhythmic, cyclic flow of energy, the pairs of opposites are in constant play with each other and with other pairs in such a way that there is no repetition but a progressive circulation.

ESOTERICISTS are beginning to realise that mythology, astrology and alchemy were attempts by people in the past to register and interpret the streams of energy which ceaselessly play around and through us, now carrying us this way, now that; now pulling us apart, now drawing us together. The unconscious person is merely flotsam in this sea of energy, but the aspirant or disciple, with his awakening consciousness, tries to keep a balance, to steer a chosen course towards a desired objective. In the old days mental and emotional energy were not seen as working within us but projected on to all sorts of objects in the environment, hence the strange language and terms of astrology and alchemy. To-day we realise that the kingdom within each of us is a stage for the play of every energy. A study of this play, or interplay, is psychology.

Alice Bailey says: 'The underlying theme of the entire creative and evolutionary process is the interplay of the opposites'. Also: 'Astrology is the science of relations'. Jung says: 'Natural processes are phenomena of energy, constantly rising out of a "less probable state" of polar tension'. Also: 'Just as there is no energy without the tension of the opposites, so there can be no consciousness without the perception of differences'. Every energy is rhythmic in its action, going through periods of waxing and waning, quietly and ceaselessly moving from one opposite to the other, living out the drama of death and resurrection in the organised organism in which we live and move and have our being. Each unit carries within it the seed of its opposite, each waning stimulates this latent seed to growth and eventually dominance. One might think that this process of everything changing into its opposite (which has the lovely name of

enantiodromia) would make for repetition, but because smaller pairs of opposites are acted upon by larger pairs, and because the opposites definitely affect and shape each other during interaction, there is constant change in quality and expression. In the midst of all this movement freedom for us lies in being aware of, understanding, and working with this circulatory flow. To stop at any point, to try to hold down, to prolong a solstice results merely in our own destruction as the great sea of energy flows over us

The great creative opposites in man are: Spirit and matter in Aries; Soul and body in Gemini; Mother and child in Virgo; the Word and the flesh in Scorpio. Spirit and matter are one, as also are the other dualities. All the intermediate activity gives expression to every latent quality. Our individual stage of development, or the age in which we live, naturally spotlights a particular stage in the process, of which we become acutely and painfully aware to the exclusion of the rest of the whole, like Jonah in the whale, which symbolises soul and body when body is the dominant and soul the tiny seed of its opposite. As soul increases and body decreases we develop towards the stage of individuation, and begin to control and integrate the waning energies of the personality. Then the Mother gives birth to the child, Jonah escapes from the whale, the Sun of the soul rises to its zenith and gives light and life to everything in the rest of its duality as the Word becomes flesh. The light shines in the darkness, and 'when there is a light in the darkness which comprehends the darkness, darkness no longer prevails', as Jung says. There are, of course, many intermediate states between the direct opposites: Gemini, Libra and Aquarius stand for duality sensed, overcome and resolved into the synthesis of a world server. There are

higher and lower aspects of the opposites, one effect upon the mass, another on the individual, and another on a disciple or initiate. There is also horizontal and vertical action.

The Midway Point

In the interplay of the opposites the disciple takes his stand at the mid-way point of tension, fusion, creation, change, and plays a conscious part in what is going on. At this point the energy of several opposites may cross at the same time which gives rise to the expression of the cross or crucifixion of a son of God. He works with the influences of the planets and constellations, he mixes his alchemical compounds, sorting, discarding, transmuting, searching for the hidden lapis, the emergent energy which is always a result, a synthesis, something new. The union of the opposites is a 'chemical wedding', a release, an initiation. When form and life balance each other a rift appears and through it flows a fresh outpouring of the Will, symbolised by the presence of the dove, the paraclete, the Holy Spirit, as at the baptism of Jesus when the Christ entered into him.

The point of tension is consciousness, because the separation of the opposites marks the advent of consciousness. The whole of humanity, man, the anthropos, is a cosmic point of tension or consciousness between what is above and what is below. This is a point of consciousness in the being of God himself; that through which God knows. The present human state is that of recognised duality, the knowledge of good-and-evil, which puts the world into its state of violent oscillation. The new group of world servers are the point of tension in human affairs, not holding a balance, but working for creative fusion, bringing forth a new dominant idea. If, in the individual or in the world, the point of tension is not manned there is war between the opposites resulting in waste of energy, a throwing back of potentially creative forces, a going back to the starting point, as often happened in the *opus* of the alchemist. The creative tension must not be exploded wastefully by extending the opposites too far, but used intelli-

gently towards an expansion of consciousness. Here we think of the duality of bitterness and wisdom discussed by Jung. War is bitterness or the result of bitterness, and 'where there is bitterness wisdom is lacking, but where wisdom is there can be no bitterness'. Wisdom is perhaps more the point of fusion in the midst of bitterness, for dualities are not always direct opposites. Where there is a cold war there is much static depression in which appear many upstart forces seeking dominance. Those at the point of tension have much responsibility. No sides must be taken, wisdom must prevail. Fluidity, recognition of duality, soul control should be the keynotes of our life. We should see that every life experience or cycle of life experience works out as an initiation into a wider field of awareness and resultant contact with new energies.

Energies are of varying density or, shall we say, vibration. Heavy energy is more likely to be insensitive, separative, anchored, stubbornly 'opposite'. Other energies are lighter, quicker, responsive, mingle freely wherever they go. One of these lighter energies is symbolised by Mercury and known as the Antahkarana energy. It is essentially the energy of the point of tension or fusion, it is friendly with and understands every other energy, and to whatever it is added it brings its quality of transmuting, relating, awakening, linking the opposites together. In whatever energy it works it partially takes on the nature of that energy working appropriately at the various levels of life expression. We can well understand how the alchemists gave Mercurius a thousand names and functions, he being elusive as quicksilver in all his changes. On the early stages of the Path, Mercury, antahkarana energy, works in the heavy personality substance as first ray Vulcan, dynamically making the sparks fly off the hard flint, and the fumes and flickering flames rise from the sulphur, as the great separation of soul and body begins. There has to be separation or there is no consciousness, for opposites lead to discrimination between the varying qualities of the Whole. Of the Way, the Truth and the Life, this stage is the Way, the process, outlined by

the Buddha as detachment, dispassion and discrimination.

New Relationship

After separation the body is 'dead' and the soul rises towards the Spirit. The opposites stretch further and further from each other as in mysticism. But Mercury gets busy again as the messenger of the Gods, the antahkarana, linking soul and body in a new relationship. This is the second stage of the conjunction of the opposites in the life of the disciple, the resurrection of the body. The soul does not have contempt for the body, and the lower forces take part in the life of the soul. This is the stage of integration, redemption, 'the earthing of the Spirit and the spiritualising of the earth' as Jung puts it. At this middle stage of conjunction Mercury changes to the Mediator, the Christ, the Truth, second ray energy. The Church could have been this mediator but has been slow to respond to second ray energy, to get past the stage of violent separation and to bring about a relationship which gives equal importance to soul and personality, linking the two in a fusion. Every day in the Creed is repeated 'the resurrection of the body' but this is not understood. The doctrine of the

Assumption of the Virgin has been an unconscious move in the right direction, but much yet remains to be done if the Church is to act in the spirit of Mercury. Jung says: 'only that which changes remains true'. The esoteric schools may take the place of the Church at this creative point of tension where objective and subjective worlds are united.

The final stage of the conjunction sees Mercury as the Sun shining upon a new heaven and a new earth, the Monad and the soul-infused personality are one in themselves and one with the whole of life, the *Unus Mundus*. The completion of the 'rainbow bridge' of the antahkarana marks the end of the alchemical *opus*, but, as in any conjunction, it is only a new beginning. Pisces is the sign of mediatorship, and perhaps as we transit out of Pisces mediators will be bye-passed and a direct relationship between Spirit and matter, or Monad and personality take its place. Consciousness, which is the result of the opposites, will give place to Life, the cross become the line and then the point, as synthesis is fulfilled under the law of the Divine Will-to-completion which preceded the whole creative effort.

There is need to bring the fire of mind into creative fusion with the open heart, so that love and understanding shall be the motivating power behind the direction of thought energy. Thus, the world server consciously controls and directs his life energies, his available spiritual resources; for the mind and heart in fusion open fully the channel between the source of energy flow, the soul on its own plane, and that of the integrated personality, responsible for the creative use of energy on the physical plane through every aspect of the daily life, and as a tool in building the new civilisation of the new world order.

The correct use of soul-directed mental energy will unify, relate, lift, inspire and open up to man new areas of spiritual experience and new resources of creative energy supply.

from Triangles Bulletin No. 3

Our Harmonious Cosmos

by Ruth Borchard

The Diagram of The Harmonious Cosmos

TO the best of my knowledge the following is the first exposition in English of the *Diagram of the Harmonious Cosmos* (DHC), or *Pythagorean Lambdoma* or Chinese *Diagram of the Supreme*.

What modern physicists did for the scale of elements by arranging them in their natural 'periodic system', that the ancients had early done for the scale of sounds, with infinitely further reaching implications.

Each tone can serve as the fundamental of a tonal system (*Ton-System*) emanating from it. The diagrams of tonal systems state the natural order of tones and their numbers and proportions as emanating from the fundamental tone.

The basic natural phenomena of the tonal law are: the overtones and the undertones. A note struck on an instrument is the fundamental. This generates other notes sounding together at the same time, which are simple multiples of the fundamental note's vibration. The frequencies of the overtones of any note form the arithmetic series 1-2-3-4-5-6-7 etc.

Thus during the time it takes the fundamental to do one vibration the first overtone will do two vibrations. This constitutes the octave (1:2). The higher note is the same as the fundamental, recurring at a higher level. Their consonance is absolute. The octave is the most important interval or proportion. The second overtone will do three vibrations while the fundamental does one. This constitutes the fifth (2:3). The fifth is the second closest in consonance. It is also the interval and proportion second in importance, the dominant. It serves to modulate from one scale to another. Modulating the fifth through twelve scales accomplishes the return to the starting point and establishes the 'circle of fifths'. The fourth is constituted by

the interval 3:4. It vibrates four times while the fundamental vibrates once. The major third (4:5) vibrates five times, the minor third (5:6) vibrates six times to the fundamental's one wave. All are consonant.

With the fundamental as 1, the simple multiples of its overtones 2, 3, 4, 5, 6 are in harmony. Together they form the common chord. The series 1 to 6 sets the limit of concordant multiples of 1. For, strangely, the note vibrating seven times as fast as any fundamental is in acute discord with it. Men of all cultures, of all ages experience it as the first dissonance. (On the piano this natural law is softened, 'tempered'). The prime numbers 11, 13, 17, 19, 23 etc. also prove discordant with their fundamental note. The simple multiples of the fundamental wave, its overtones, constitute the major key. In mirror-fashion the simple fractions of the fundamental $1: \frac{1}{2} - \frac{1}{4} - \frac{1}{8} - \frac{1}{16} - \frac{1}{32}$ etc. constitute the minor key. (The acoustic generation is under debate.) The distances between the numbers of the overtone series are identical. The distances between the numbers of the undertone series decrease, tending eventually to zero. To our hearing, however, the distances between the undertones and between the overtones are the same.

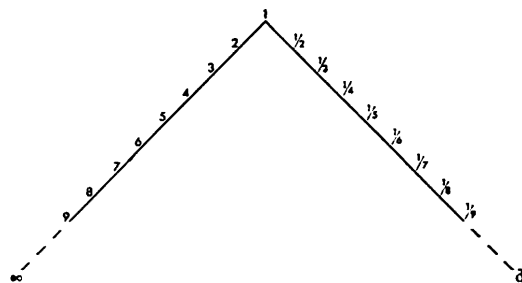
The Tradition saw the major-minor polarity as two equal halves of a tonal whole or cosmos: All cultures, all ages experience the major tonality as ascending, male, solar, joy-giving; the minor tonality as descending, female, lunar, melancholy. The harmonical qualitative experience of values based on measurable quantitative units of frequency (time) and length (space) of waves is behind all cosmic symbolism of the ancients.

Each tone can be defined by a number. This number can express either the length of the source of sound: stretched string, rod or

bar, column of air in pipe etc. Or the number can express the frequency of the tone, the numbers of vibrations per second. Length (space) is inverse to frequency (time). i.e. the product of length and frequency is always 1. This fundamental acoustic fact was well known to the ancients.

So was the other acoustic fact that the odd vibratory multiples 1, 3, 5, 7 etc. produce new tones; while the even vibratory numbers 2, 4, 6, 8 etc. merely repeat these tones. The first were regarded as male, the latter as female by the ancients. Any note can serve as the fundamental 1 and generate its series of over- and under-tones

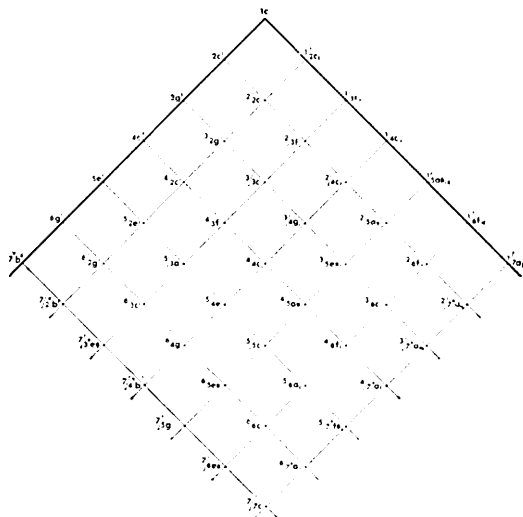
$\sigma \dots \frac{1}{2} - \frac{1}{3} - \frac{1}{4} - \frac{1}{5} - \frac{1}{6} - 1 - 2 - 3 - 4 - 5 - 6 \dots \infty$
To build up the diagram of its tonal system or 'cosmos', we break the series at the 1 and set the two arms at right angles, with the 1 at the highest point:



(This is the Greek Λ , *Lambda*, from which the DHC derived its Greek name of 'Lambdoma'.)

The two lines extend to infinity and zero. This has great symbolic significances. But for practical purposes we limit the arms to the senarius and extend them only to the 7th note or 6th over- and under-tone. This frame demands its filling, the '*pleroma*' of the ancients. By taking each existing note on the under-tone series as a new fundamental and inserting its overtones we see further under-tone series evolving, parallel to the frame. The newly generated over- and under-tone series cross at right angles within the frame of the original series and form a net. Each knot in this net is a new note situated at the crossing point of a paternal major and a maternal minor series. The fundamental 1

is the One, the monas, the logos from which emanate all polarised series. The diagram of the tonal cosmos reflects in an exact manner their interaction.



The Tradition names ten pairs of polarities as embracing all possible opposites. These polarities underlie all created forms. In the West they are best known in their Pythagorean expression: odd and even or, better, divisible—undivisible; one and many; right and left; male and female; rest and motion; straight and curved; light and darkness; good and evil; square and oblong (or, in the Chinese version square and round). (Aristotle about Pythagoras, *Metaphysic 1*, chapt. 5). This natural system of tones, generated from any fundamental note as 1, contains all consonant chords. Continued beyond the 7 the diagram will eventually generate also the essential discordant harmonies. It will then, as it were, include 'evil' in the tonal cosmos or whole. This explains the particular rôle ascribed to the number 7 in mythology and folklore. Such a diagram shows exactly the interrelationship of all notes and chords generated within the cosmos of the fundamental. Modern musical science of the West has nothing comparable. Also, no point of the net can be disturbed without affecting all others. The diagram thus shows clearly the interaction and the interdependence of all with all.

Next there evolves in the diagram another phenomenon which is of great symbolic sig-

nificance. While the net of crossing lines is a symbol, in the exact sense, of reality this additional system of rays within the natural tonal cosmos represents, again in the exact, i.e. measurable sense, the link with the final source even of the 1. A vertical line is drawn through the 1 at the top and the whole middle of the diagram. This is the dividing line between two polarised halves of the whole. This line will be found to link a series of notes *identical* with the fundamental 1 as generated within the natural system of tones: the same monad resounding through all its levels to infinity. Moreover, it is obvious that each note/number, generated within the natural cosmos of over- and under-tone series will recur at some stage: tone $\frac{1}{2}$ is identical with $\frac{2}{4}$, $\frac{4}{8}$, $\frac{8}{16}$ etc. If we link these recurring identical notes we find that they, too, lie on a straight line. This sets up a second system of lines or rays, super-imposed on the lines crossing at right angles. The remarkable fact is that all these lines linking identical notes within the tonal system meet at a point above the fundamental 1, at 0. Thus each tone generated within the natural tonal system is represented by its own ray and, simultaneously, co-joined to all the other rays of all other tones directly in 0. It is in this fact that will be found the explanation of Psi-phenomena, including dowsing. But, again, it will be an exact, i.e. measurable explanation. This is what the diagram of the natural tonal cosmos conveys. Within the generated world each entity (note/number) is formed by the crossing of two polarities: major/minor, male/female, space/time, solar/lunar. But at the same time each entity is linked with all other equal entities and, also, directly to the source of all, including its generator (the fundamental 1 of this natural tonal system) and, in this source beyond all polarity directly to all other entities within the whole system.

The long range of audible waves ascends from long slow waves to short fast waves. Each of them can serve as the monad of a natural tonal system. But, according to the Tradition, there is a central scale within the range of sound waves audible to man. The diagram generated by this central octave is

the heart of the Tradition: the Diagram of the Harmonious Cosmos, (DHC). Each diagram emanating from any note as monad will show the simple yet integrate process of creation from one, its musical-mathematical implications, its symbolism, the laws of proportion and polarities. But only the DHC will, in addition, contain the absolute sacred units of space and time and sound inherent in the scheme of things. Among the ancients these sacred units were the secret of priests and kings. They were preserved in the sacred measurements of temples, altars, sceptres, in the liturgy, all of which archaeology is busy rediscovering today.

The DHC emanates from E flat as its fundamental. The length of the source of sound sounding this note, and the number of vibrations of this sound have absolute significance throughout the cosmos.

The logos-proportion of this central tonal system is the 'holy tetraktys' or *harmonia perfecta maxima* which was venerated as sacred and secret:

$$6:8=9:12$$

The tetraktys co-joins the arithmetic proportion

$$6:9:12$$

with the harmonious proportion, measured on monochord or flute or reed (Bible)

$$6:8:12$$

and the geometric proportion

$$6:8=8:12.$$

The tetraktys also contains the essential intervals of octave, fifth, fourth and the whole tone.

Within the framework of the DHC each note is interchangeable with its number, which always also stood for its geometrical shape (its 'figure'), time (frequency) and length (on source of sound); and the letters of the hieratical 'sacred alphabet'. Each single sign had meaning on all these levels. Each statement or proportion expressed in one medium held meaning, truth also on any of the other levels. This is of great importance in understanding the early cultures.

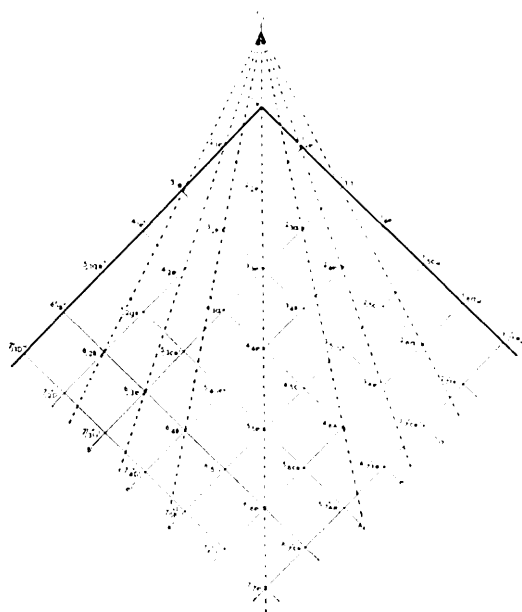
The Tradition's fully developed theory of the generation of a complete tonal cosmos posits two fundamentals, sounding simul-

taneously: one, the low fundamental generating the overtones, the other, the high fundamental generating the undertones, which mutually interact.

Now a curious and significant fact arises. Beyond the limits of sound audible to man vibrations merge into the inaudible but equally intelligible ranges of waves above and below. It is here that the range of audible sound waves has its acoustic origin. Thus both the low fundamental and the high fundamental of the central E octave lie nine octaves below and above, and outside the range of audible sound waves. This is the natural fact behind all the ancients' cosmogonies which let the 'cosmos' arise from water (low inaudible waves) and fire (high inaudible waves).

This, then is the great statement of the Tradition: The span of sound waves holds the middle of all vibrations of the universe. The laws of acoustics hold for all vibrations. The musical-mathematical complete system of tones built around the central octave E is a valid and exact representation of the universe and its generation or creation. There is nothing in heaven and earth which is not represented in exact, i.e. measurable terms in the *Diagram of the Harmonious Cosmos*. As Pythagoras said: 'The whole universe is number and harmony'. (Aristotle, *Metaphysic*, vol. I.)

According to the Tradition man is responsible to God for creation. Due to Western



science, man's area of choice, of arbitrariness (Bergson's '*l'Arbitraire*') is widening at ever-increasing momentum, and so is man's responsibility. The Tradition of the harmony of the cosmos, in its modern form, offers modern man a valid objective scale of values to guide his decisions in this expanding area of arbitrariness: namely, the knowledge of and voluntary submission to the harmonious cosmic pattern. It offers a rational metaphysics in which science and religion, head and heart of modern man can be at one.

A Treatise on the Seven Rays, Vol. V — The Rays and the Initiations.

by Alice A. Bailey

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The Play's The Thing

by John R. Sinclair

To achieve an inspired performance, it is necessary to have creative imagination and mental energy subservient to the intuition and the 'peaceful silent will'.

NOT so long ago a career woman, fairly prominent in her community by virtue of the posts she occupied, explained to me that she had rather 'gone off' the theatre. She concluded her remarks by murmuring something about being tired of 'kitchen-sink' drama. When I reminded her of Shakespeare's phrase that plays and players '... hold the mirror up to nature' she felt she had a better understanding of part of the purpose of theatre. And after all, we decided, unless we rigidly dictate that 'mirrors' shall only be hung in the front parlour, it's not unlikely that we shall occasionally glimpse the reflection of 'something nasty in the wood shed'.

Whether it performs drawing-room comedy or kitchen-sink drama, or something from a mezzanine floor, theatre inevitably tends to reflect or interpret the society in which it finds itself. This is so even in extreme and specialised forms of entertainment. Take an example in Beatlemania; amongst the many things the Beatles may or may not represent for people, they are a wonderful push-button source of exuberant, zany, *joie-de-vivre* which answers a need of masses whose psyche, quite apart from the apathy and devitalisation caused by two world wars, still to some extent suffers the debilitating effect of the British industrial revolution. And this effect can persist in a generation which experiences none of these scourges.

Of course, dis-interest in theatre does not merely spring from unawareness of its social purposes or from obvious economic reasons, but, in the west at any rate, is the result of definitely organised opposition which arose from religious politics. During the *renaissance* period the Jesuits formed their international theatre, which, for its own objectives, carried on something of the tradition of the medieval mystery plays, and this, of

course, was unpopular with protestants. But these are only random points; comment on the past evolution of theatre is available in a great many books for all who are interested.

What may be stimulating in this sort of discussion is something on present efforts to invest the theatre with fresh magic and awakened intuition, efforts to lead to a more deeply central and truthful type of playing, rather different to the performance of manners favoured in the thirties; which, of course, did not necessarily negate truthful playing which has always been present, but did not of its nature always encourage it.

Again, the efforts of leaders like Stanislavsky and Brecht are well documented and first-hand records have been left for the attention of those who wish to look them up. Therefore in this article it is perhaps best if we discuss those development exercises which relate to the future and to that which is not yet fully developed.

However, one must recognise in the first place that discussion is not the best means of approach to the theatre, which is meant to be participated in on one or other side of the curtain, screen or microphone. Also, most exercises are really a sort of gymnastic, and the origin of that word is said to mean 'exercise in the nude'; therefore we are talking about something in its 'raw' state and not in its finished product.

Having got that clear one might say broadly that the kind of exercises that are practised in some contemporary actors' studios, apart from time-honoured methods relating to certain aspects of technique, are planned as experiments to awaken intuition or to prepare the personality to let intuition work, and to invest playing with the excitement of magic, vitality and truth. And while few would go as far as the surrealist ideas

of Artaud's *'Theatre of Cruelty'* where shock became a principal tool and he practically advocated setting fire to the theatre for the sake of the spectacle of audience and actors fighting each other for a place at the exits, one prominent producer recently declared the need for 'players to surprise each other, with love'.

Need for Relaxation

One of the main skills recognised as necessary for allowing the intuition to flow is the ability to work with relaxation. Some teachers refer to the word relaxation by the term 'recovery'; meaning, to recover a natural point of balance or a gravitational centre, inwardly or outwardly, in the midst of movement or effort. Intuition tends inevitably to be blocked where rigid mental conditioning, tension, prejudices and so on are present; as Stanislavsky writes, 'prejudices block up the soul like a cork in a bottle'.

Therefore the apparent logic of the mind can often prove the enemy of intuition; and while the performer needs the capacity to analyse he must be wary of his intellect, for left to itself, without intuition, the mind will in eight cases out of ten feed him *clichés* built on previous patterns of experience. Although artistes evolve all sorts of methods to help themselves to work in freedom, it is often necessary to begin from the midst of a sort of nothingness, which in no way negates alertness or purpose; but writing about it is most difficult, and even gives an erroneous impression, because it brings it into the realm of intellectual concepts when in fact it should be reserved for practice and eventual demonstration.

One of the exercises for evading the blocking effects of intellect is to hold a conversation on moral subjects without intellectualising or theorising about the points taken up. In other words each point is embodied in an event, happening or 'story', without getting too obviously allegorical. Some of Christ's parables provide an example of this kind of work.

Ordinary situation improvisations also provide good opportunities for intuition to work in association with the creative imagi-

nation. Frequently these are operated in groups of three with more people coming in if the subsequent action seems to demand their presence. If the improvisations are briefly prepared beforehand the group must act together as writer, producer and actor. If the improvisation is to be completely spontaneous someone will start with a simple physical action and the situation will grow from there, with first one person joining the story and then a third as an expansion of relationship seems necessary. In this type of work those taking part have to take care not to block each other's suggestions as imagination begins to work; otherwise the flow of the story which unfolds between them will quickly die.

Certain schools of expression make a particular point of exercising through work on the resistances between pairs of opposites, so that eventually there may be a good balance and interplay between invisible effort and visible action, and between central and peripheral activity. The body is trained in movement to project and carry different qualities of energy; work being largely on the spine, as a centre of balance. Though in mentioning all this one might add it is often a good idea to be acquainted with a number of 'systems' to avoid mental tramlines, provided a student is not confused by any apparent opposition in technique but really makes an effort to understand what each exercise is designed to accomplish.

If one compares these random exercises with what has been taught about future esoteric developments one can see how they are specially useful. It has been said that a goal for man's astral vehicle is that it be converted into capacity for creative imagination. Further it is said that the buddhic energy of intuition should be anchored at the etheric level, but the natural link between buddhic energy and the vehicles of personality is with the astral body. However, if creative imagination and mental energy can both be trained to be subservient to the intuition and 'the peaceful silent will' which works in association with it (as buddhic and atmic energy are reported as operating in conjunction) and put immediately into action, or at least invoked with action always in view, then as time goes by the natural flow will be from buddhic to etheric.

From an Esoteric Notebook — No. 4

by Paul M. Brunet

THE Law of Change — is the everlasting evolution of the soul. It is the everlasting evolution of life, infinite life; cosmic life, the life of universal being centred in and expressed by man as circulation, distribution, radiancy, infinite integration.

This Law of Change — progress — governs all things that exist, whether small or large from the infinitesimal to the cosmos. Even the Masters, Great Teachers, the Hierarchy and world souls are under the law and are in need of constant evolution, progress, advancement. Thus, humanity, mankind, is under the constant urge, discipline, law, order of improvement, new cycles, life-waves, reincarnation.

This Law of Infinite Change is expressed in different ways, as seasons, cycles, eras, pulse, rhythm, tone, vibration, colour and motif. The new civilisation coming in, explodes and discards the old thoughtforms, stale traditions, useless idols and ideologies. We are in the midst of a huge social, industrial and religious revolution of the Aquarian age. It is shaking mankind loose from his fetid faiths and vapid theologies. We have mountains of inertia, stagnation, indolence; their lethargy producing systems to remove. But, the dynamic, atom-powered 'grain of faith moves mountains' quickly.

Co-ordination of the inner to the outer is the key word of the real disciple and worker. He does not store up, waste or greedily guzzle new classes, teachers, movements or systems. The days of spiritual gourmandising are over, and the share, circulate-what-we-know of the Plan is at hand.

No greater words can ring in the ears of the heart of the disciple than the words of The Tibetan on page 97, in *Letters on Occult Meditation*:

'A dreamer whose dreams never materialise, a builder who stores up material which he never employs, a visionary whose visions are of no use to gods or men, is a clog upon the system universal. He is in great danger of atrophying.'

Abraham Lincoln said, 'The dogmas of the quiet past are inadequate to the stormy present', in his message to Congress, December, 1862.

The disciple needs to learn how to deal with these transforming changes in his own personality, for the soul never stops growing. He needs to be alert to modify, adapt and reorganise

himself to the changes going on in his personality, his environment; to the changes going on in his world, the planet and the solar system. When he can do this comfortably, it is like a muscle or faculty well-trained, strong and useful. He then learns the key to the science and art of circulation, distribution, renewal of the Life Eternal, the Life Divine. This is the great need and demand of our era; willingness to change from the old to the new. We need to take three steps in alignment, motivation and integrated action:

1. LIBERATION.
2. FREEDOM.
3. RESPONSIBILITY.

A motive is a plan, a purpose, which is always directed energy. Fear, hate, malice, worry, are not energies but the waste product of energies misused, abused, desecrated and misdirected.

Liberation from what? Liberation from the 'old man' of ignorance, negativity, somnolence. Freedom? Freedom into the glorious Light of the Infinite Presence! Which means the Four Freedoms . . . from want, fear, lack of expression, poverty and hunger. But, Responsibility is the greatest of all; to assume our rightful place as an agent of the Real and to work with the powers and faculties within us for the human and divine good in our community, environment, home, nation; for the world.

The challenge of immortality faces us every day. Man, the immortal, has cosmic power in his hands to change, mould and direct his destiny and the destiny of groups, nations, unions and worlds. We all have it but are afraid to use it. Have we tried to change? Habits? Language? Methods of outgoing friendliness? Our point of divine awareness, recognition, identification or illumination, is our doorway to the evolution of change, which is timeless, ageless, perpetual. Fear not change but rather fear not to change. For by change comes illumination, revelation, the Love-Wisdom that never perishes.

Be wise, be careful. Carry no grudges, resentment or revenge, for that way lies death and destruction of our dearest hopes and aims. As the Talmud says:

'Nothing satisfies a grudging eye. It always yearns for what others have and in the end puts a man out of the world.'

— Rabbi David the Prince

Contd. on p. 91

POINTS OF THE COMPASS

by Blodwen Davies

3. The Ageless Wisdom in Stone

'The great sweep of the sun around the greater zodiac, a period of 250,000 years or a complete round, came to an end when the sun entered Pisces over two thousand years ago. This process of passing out of, or entering into, a particular sign and cycle influence covers a period of five thousand years where the greater round or cycle is concerned. This period of five thousand years covers the complete cycle of transition until complete freedom to function under the inspiration of the new sign is complete. We are, therefore, not yet free from incidental turmoil.'

From ESOTERIC ASTROLOGY page 409

WHAT is probably the most remarkable landmark ever built by man, is about five thousand years old. It was apparently designed and erected to teach the men of science of the 20th century some of the most abstruse and universal facts about the evolution of humanity.

The building that is our present concern is the Great Pyramid of Gizeh. The most obvious fact of its significance is that it is one of the largest buildings ever wrought by the hands of man. It is in area three times the size of St. Peter's in Rome and fifty feet higher. It is constructed with eighty-five million cubic feet of masonry, brought from great distances, on a base covering thirteen acres. The surface of the enormous stones are dressed so precisely that they fit together within one-fiftieth of an inch. Flinders Petrie once described the Pyramid as 'opticians' work on the scale of acres'. But even more amazing than its architecture are the mathematics of this structure, its geometry and its astronomical facts, all seemingly incredible. Four thousand years before science discovered the line of the polar axis of the earth, the architect of the Great Pyramid used that knowledge. He also knew its precise length and used it as the master scale to determine the basic unit of measure, called the Polar Diameter Inch or the Pyramid Inch. This is the inch we use today all over the English speaking world, calling it the British Inch. This link with modern engineering is the measure underlying our atomic age. The Great Pyramid is the only pyramid based on this discovery.

There is one thing quite evident: The Pyramid was built for us, for 20th century mathematicians, physicists, philosophers, seers and prophets, who will re-establish the Ageless Wisdom in the new Mystery Schools of the Aquarian age. Its secret and sacred teachings were calculated to lead to the atomic age; its prophecies end with the year 2001 A.D. By then, we hope, we will have passed the possibility of atomic war and accepted the vision of an atomic peace, in which the world of matter can be reshaped on the true archetypes of hierarchical and human consciousness. Then man, as a living soul, can be the standard of value.

One mystery of the Pyramid was the fact that the final stone was never put in place. In Psalm 118 is the line: 'The stone which the builders refused is become the headstone of the corner'. Jesus quoted this in his teaching. Finally, Paul said that Christ himself was the chief corner stone, by which 'all the building fitly framed together groweth unto a holy temple' so obviously he was not referring to what we mean by a foundation stone.

When the Cosmic Christ became an historic Christ at the beginning of the Piscean Age in the person of Jesus, man was not ready for the total impact of the vision then anchored in human consciousness. The energy of Pisces, expressed as devotion to ideals to the point of fanaticism, was to lead man out of immersion in materialism by turning his emotion outwards, as an expression of human love, largely as devoteism which became worship. Christ became the

object of religious belief and practices which, however, placed him far out in space, in some other place, and men poured out their devotion to him, preventing what he intended, an inflow of Christ consciousness in every life from the Christ centre within man, to be turned into service in the world. This was what the Mysteries taught. Instead men practised devotion to leaders in politics, nationalism, finance, wars and so on. The apotheosis of this came in the great ideological struggles in which we are still immersed. Christ taught, by the great crises of his life lived out before men, the way of initiation by which every man could achieve what was latent within his own Christ nature.

Symbols of the Plan

The symbols of the evolutionary Plan have been available to man since he first became man. The Monads were spiritual seeds sown in each matrix of a man, so that it might create in time the egoic lotus, the causal body of the soul. It has taken eighteen million years for man to evolve into hierarchical status. But as he evolved, so did the planet on which he lived. Today that planet is in the process of initiation, growing from a non-sacred planet into a sacred planet. The Pyramid symbolised that event and the coming of age of man in the Aquarian cycle.

The story of evolution was the basis of the Ageless Wisdom, and the documents

were the stars in their courses, as the destiny of the fifth or Aryan race unfolded. The calendars of antiquity, discovered, decoded and interpreted in our times, translated into the meanings of the Zodiac, both solar and planetary, are bringing us nearer to a realisation of humanity's potentialities. The origins of the great religions have been dismissed by scientists as primitive nature worship or animism, born of fear, and we, in our fear, have tried to make of our sciences a substitute for hierarchical wisdom. It hasn't worked. Our essential sciences are part of the Plan, humanity's contribution to the new age; but only as a component, not as the master key. The Pyramid has been waiting for the fruits of this scientific age.

In *the Beacon* for 1959 appeared five articles by John Haberman on the significance of the Great Pyramid of Gizeh. He gives some of the titles applied to the Pyramid in the *Book of the Dead* which point to its character: 'The House of Light', 'The House of Glory', 'The House of the Hidden Places', 'The Secret House of the Hidden One' and 'The House of the Master'. The author believes the builder of the Pyramid to have been a Master of the Wisdom, if not even a greater One. 'From first to last the Great Pyramid has to do with the Aryan race, the Aryan consciousness or scientific intellect and its message is addressed to western civilisation in modern times.'

Contd. from p. 89

A great process of elimination is going on, and a greater replacement of higher spiritual values on higher levels is taking place. Man reforms himself. Our souls are restless until we find the Divinity within. Then the higher harmony pervades. Precious Presence presides. Thus changeless change is forever changing things and people as The Tibetan says in *Discipleship in the New Age*, Vol. 2, page 403:

'We are . . . in process of re-interpreting and re-arranging what can be called "the doctrinal structure underlying the relation between

knowledge and wisdom". This involves the destruction of old concepts such as the trinity of manifestation, and the assembly of those new and more correct ideas which must inevitably be substituted for the old, as the unfoldment of the first aspect is presented to the initiate upon the Path. This, through certain later activities, will gradually seep downwards into the consciousness of humanity, and the new world religion will be founded upon a deeper spiritual conception of the Father or life aspect, in place of the rapidly crystallising vision of the Son or consciousness aspect.'

Built in the reign of the first king of the Fourth Dynasty, Cheops, nearly five thousand years ago, it indicates that in his reign the Light of the Ageless Wisdom appeared in Egypt. He bore the name of The Light Giver but he is not credited with building the Pyramid, though he must have endorsed and supported the work of the mysterious Aryan Teacher from the East, a man who could persuade by his mental and spiritual power scores of thousands of men to give him their co-operative loyalty. He was known as a Son of God, or of Ptah, the Great Architect of the Universe. Initiates recognised him as a member of the Lodge of Masters, then called the magi of the planet. St. Paul called them 'members of the Orders of Melchisedek'.

The secrets of the Pyramid are part of arcane science which has slowly unfolded in the West in the fifty centuries since then. In the Ageless Wisdom our solar system is our home in the universe. Yet we reached the state in which, a century ago, we felt alone in the universe, believing in little but our own insignificant non-sacred planet. We, it seemed, must be the masterpieces of the universe. That was because we had long suffered 'an atrophy of faculties', faculties available to some men in pre-history, who were familiar with the theory of relativity which they used in their calculations for the architecture of the Pyramid. We have had to travel the toilsome way of the concrete and analytical mind to come abreast of them. Sometimes flashes of the old faculties came to great individuals as acts of genius, though genius is still a mystery to us. We are just beginning to analyse it.

Yet in all this we made a necessary contribution to the evolution of man. We sacrificed the powers of the soul in order to prove the powers of the intellect in dealing with the material world, and in trying to bring the fruits of the mind to the service of mankind. We have travelled far enough alone to begin to understand how our far-off ancestors worked.

For instance, tradition says that the enormous stones of the Pyramid were put into place by the use of sound. We cannot repudiate that possibility today, for we have created the laser, a beam of light that can

remove a tumour from a human eye, or cut through steel, or 'carry all the information transmitted by all the television stations, radio stations, teletypewriters and telephone lines in the world' as the *Unesco Courier* puts it. How can we deny that other men, who used the theory of relativity, could not do as much with sound?

The Square, the Cube, the Triangle

Since man was first taught with symbols, the square has been a symbol of creation and manifestation; when it grew into a cube it symbolised man; when the cube was opened it became a crucifix, the symbol of evolution. When the historical Christ, as Jesus, played out the mystery of human evolution in the five crises of his life, he voluntarily mounted the crucifix to make conquest of it, and turn it into a triangle. For the triangle was the symbol of the conquest of spirit over matter, the initiated man as the Triad. This is the Mystery Play of each man's soul, the transmutation of matter into spirit, of which the symbol is fire, or the flame, or the triangle.

The four triangles rising from the square base of the Pyramid have many esoteric meanings, one of which is the transmutation of matter by the agency of fire. From each side rises an almost perfect triangle, save for the missing headstone, a symbol of synthesis; yet the triangle signifies man no longer a prisoner of the square, but the serving disciple, the living Triad.

All the godlike qualities in man, intelligence, wisdom, love and purpose, coming slowly into view, indicate the hidden potentialities in all men, powers which have yet to be scientifically studied. Our new world-mindedness in science, from geophysics to psychology, indicates the energy of the soul applied to an understanding of the physical world. The sciences are moving inevitably and by degrees from materialism to the world of consciousness. Perhaps even now some of the pioneers in the sciences are endowed with continuity of consciousness. When the soul of the world passes another initiation, what is now esoteric knowledge will be treated as seriously as research into atomic weapon devices or the use of light in the laser.

There are new laws emerging to guide the

world of the future. In the second volume of *The Treatise on the Seven Rays*, there is a section devoted to the seven laws of soul or group work in which the Law of Repulse is discussed at length. This law is applied by disciples still in the process of freeing themselves from the bonds of personality. 'The Law of Repulse drives in seven directions' which is a technique for each ray type. 'These seven soul laws lie behind all the various presentations of truth as they have been given out by the world Teachers down the ages.' The law produces effects upon seven different types of men, as it 'destroys that which hinders' and sends the disciple consciously back to the centre to begin again and truly the way of initiation. The need is imperative and the time is now.

Since the Law of Repulse takes its directions from the seven rays, it is significant that the Direction of Ray Five is told in terms of the Great Pyramid. The Master D.K. uses an allegory translated from a metrical version of the teachings used in antiquity. He begins by speaking of a mind and a brain embodied in a man, 'deep in a pyramid on all sides built around by stone, in the deep dark of that stupendous place'. In this dark laboratory the working scientist toiled. He was skilled, dedicated and well equipped with apparatus. His mode of work was analysis. 'He struggled onwards toward his dream, the vision of an ultimate discovery.' He wanted not one achievement but the key to all the mysteries of matter. Finally he cried: 'I alone can do no more good. Give me the key . . . Through the opening on the summit of the pyramid, a key came down . . . upon the key a label . . . and writ . . . these words: "Destroy that which thou hast built and build anew. But only when thou hast climbed the upward way, traversed the gallery of tribulation and entered the Chamber of the King". And still he struggles'.

Fifth Ray of Science

It is for us to decipher the meaning of the Fifth Ray of Science at work in a pyramid which could be the Great Pyramid of Gizeh. For it is science that has given us our western civilisation with all its missing parts, and also our atomic capacity to destroy the

life of everything on the planet and so the planet itself. And this at the gateway to the Aquarian age of which man is the symbol. We will decide whether or not our history ends with the last of the prophetic points built into the structure of the Great Pyramid.

The Tibetan initiated a mode of service to repulse catastrophe and to insure the continuity of discipleship and hierarchical planning. He told us that the non-sacred planet Earth is at a possible point of initiation. The etheric body of our planet is a network of squares which can be transmuted into a network of triangles. A few dedicated disciples, a few decades ago, initiated a world service now known as Triangles. They accepted the challenge of working towards a transmutation of the Earth's etheric body.

Pyramids of various kinds have been built in various parts of the world as humanity began responding to hierarchical influence. Men learned to build pyramids. Then somewhere in the Taurean Age a pyramid such as had never been seen before was created to teach the mystery of evolution, and especially the evolution of the human mind. It was the House of Light at Gizeh. Then through the age of Aries and the Piscean age it stood impregnable, dispersing the Ageless Wisdom. Man learned that not only the human soul, but even the minerals of the earth's body could become radioactive and emit monadic energy. The final act of the drama of the Pyramid is now being played by tens of thousands of men and women in every land, race, faith and tongue, linked in subjective triangles preparing for the initiation of the planet into a sacred planet. In the time of utmost crisis when atomic power was unleashed, before we had created the means to insure its beneficent use, the enlightened few, setting up a magnetic rapport, reached out to those who would respond to world need and world service.

It is for us to decode the allegory of the working scientist.

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Unesco Courier, February, 1964.

The Law Of The Coming Race

by M. E. Haselhurst

We are gradually becoming more intuitively sensitive. When loving understanding is fully developed it will be possible for men to look into each other's minds without hurt.

IN seeking to understand the Law that will govern the coming race we are faced with an enigma impossible of solution by the lower mind. For that Law, known now as the law of Loving Understanding, will come into operation as the result of a great evolutionary development in human consciousness. Consequently, until that development has been at least partially consummated, it is not possible to comprehend the Law which will condition it. All that we can hope to do is to take what knowledge we have of the coming race, blend it with what we can grasp of emergent spiritual trends, and from these elements concoct an amalgam with which to fill the gap in consciousness between the known and the intuitively comprehended. Thus, although we may not fully understand the new Law, we may perceive dimly some of its implications.

It needs to be realised that this law of the future will not suddenly make its appearance. There will be no spectacular changeover with the Law of Cleavages, which conditions the Aryan race, superseded in the twinkling of any eye by this new Law of Loving Understanding. The change, like all changes in human history, will be gradual, and probably almost unnoticed until the process is far advanced, and the future has interpenetrated the present.

This transmutation is already taking place. Advanced groups in most nations are beginning to respond to the Law of Understanding, 'a law which will eventually emphasise the eternal brotherhood of man and the identity of all souls with the Oversoul in the racial consciousness, as well as the oneness of the Life which pours through, permeates, animates and integrates the entire solar system.'

We are told that during the first decanate of the Aquarian age the influence of Saturn will produce a steady growth of creative

activity. Then, during the second decanate there will be a noticeable manifestation of that basic love which the Hierarchy brings to bear upon humanity. Thus the essential characteristics of the Law of Loving Understanding will gradually make themselves felt in the life of mankind, and there will be a slow but sure shift of emphasis in the values which condition human life.

Much is heard today of the new age and the emergent new race. Esotericists speak of an imminent leap forward into intuitive recognition of that which has hitherto been only dimly sensed by the mystics, the seers, and other intuitively sensitive pioneers in human thought, whether scientific, spiritual or inspirational. But a point often overlooked is the inevitability of this transition. That which is to be revealed lies all around us and within us. It is the significance, the meaningful essence, of the manifold expansions of human consciousness already achieved and made manifest in the intricate extensions of man's contact with, and mastery over, the phenomenal universe.

What really needs to be done, in order to gain some comprehension of the Law of the Coming Race, is to turn the mind away from the outer world of sense perceptions, to the inner world of meaning and relationship. And as a paralleling effort, there must be cultivation of the creative imagination. Even now there are among us those men and women who have experienced momentarily the sense of unveiled splendour which comes in high moments of illumined understanding. The artist in any field, the dedicated scientist, the selfless server in any area of human endeavour, have these fleeting moments of heightened perception, when they see whole, knowing the Truth and Beauty that are for the most part hidden from our eyes.

In the coming race, men will be able to establish these higher vibrations at will, and

will achieve thereby that living awareness of Oneness which lies at the core of the Law of Loving Understanding.

This Law is related to synthesis. As men move closer to one another in their minds, totally new concepts of relationship and responsibility will develop. 'Enter your brother's heart, enter your brother's mind' will cease to be exhortations and will become the actual media of communication and influence. At this level, loving understanding will demonstrate as the compassionate wisdom of the Christ, and all lesser conditioning human unfoldment will partake of the quality, *Wise Love*. Under its influence, men will be led to complete understanding of all the factors involved in any problem, of all the possibilities to be considered, and so will grow into a sense of relationship wider, deeper, infinitely more potent than anything of which we are as yet aware.

Different Civilisation and Culture

The new age, we are told, will bring in eventually a civilisation and a culture which will be utterly different to anything hitherto known. But there will be a continuing factor, the informing Life will be the vibrant, planned activity of the world initiates and disciples who constitute the Hierarchy of the time. Can we stretch awareness to the point of imagining in any measure what this means, and how the Law of Loving Understanding will affect such sensitive, highly evolved material? Will this loving understanding be a higher octave of the *wise love* of which the Tibetan Teacher speaks; love free from emotion or devotion, love aware of the objects of love as they essentially are, love which is able to see in character and temperament the working out of *karma*?

It must be remembered that in the coming race men will live in much closer communication than they now do. In this age we crowd our bodies together, suffer the intrusion of the telephone, subject ourselves to the emotional influences of the cinema and the television screen, and allow our minds to be dominated in common by radio and the press. But in the coming age it is almost certain that telepathic communication will have been developed. What will this mean in terms of human relationship? When the

mind is open to all who care to look, there will surely be the need for divine understanding and an infinite compassion.

Undoubtedly some new factor will be necessary if human relationships are to withstand the strain of this intimate communication, and it is a reasonable assumption that the Law of Loving Understanding will come into operation under divine intent to meet the needs engendered by this new factor in humanity's evolving life. The Law of Loving Understanding may well be the absolutely essential emollient for maintaining smooth working conditions in the highly sensitive and complex techniques incidental to such integrated group living.

The Law of Loving Understanding is beyond the grasp of comprehension at man's present evolutionary stage, because men are not functioning on levels where it can make an impact on consciousness. The capacity for abstract thought is only in process of development. Only a minority of people function even on the level of the concrete mind, the great masses of humanity being dominated by the emotions. How, then, is it possible to understand a Law that will operate at a time in man's evolutionary development when the buddhic vehicle will be organised and using the lower mind as its medium. At that point of achievement, even abstract thought will be superseded and there will be only the flow of the intuition, taking form through the medium of the mind-stuff.

This means that in the coming race there will be awareness of much that is now hidden or incomprehensible. Men will love without emotion and know without reasoning, with the new Law leading them to interpret the divine Will in terms of right human relationships.

There is one step further. We are told that when men's minds and brains are illumined by the light of the intuition, a new balance will be established between life and form, which will result in establishing right relations, not only between units and groups in the human family, but also between the four kingdoms in nature. In that day the Law of Loving Understanding will indeed dominate the life of the race, and men will learn to express Truth in terms of Oneness.

BOOKS AND PUBLICATIONS

The Future of Man by Pierre Teilhard de Chardin; a companion volume to *The Phenomenon of Man* by the same author. Harper & Row, Publishers, New York and Evanston, price \$5.00. Collins, London, price 30/- 319 pages including Index. May be ordered from the Lucis Publishing Company, New York.

The law of evolution, according to *The Secret Doctrine*, is 'the law of veiled synthesis'. And in the conclusions of some of the outstanding philosophers and scientists of today, evolution and the concept of an emerging synthesis, go hand in hand.

In the writings of Pierre Teilhard de Chardin occurs this sense of growing, of becoming and of the spiral of eternal progression for all mankind, and his loving comprehension of man and of man's 'unfinished business' was inspired in part by a study of Bergson's *Creative Evolution*.

Throughout the scope and vision of his work emerge his clear, forceful thoughts on evolution, the 'fundamental impulse of Life', producing 'a world in movement'. He sees it as a vast, dynamic spiral process of at-one-ing and perfecting, ceaselessly operating around and within us and within the 'sphere of collective consciousness' which he has called the 'noosphere'. He envisions the conical or spiral direction of evolution that endlessly turns upon itself and sweeps with it all the awakening and willing human units, along with their 'enrichments' of education, civilisation, culture and creative achievements, into a new state of synthesis.

In commenting upon the release of atomic energy, the author says (p. 144): The 'greatest of man's scientific triumphs happens also to be the one in which the largest number of brains were enabled to join together in a single organism, the most complex and the most concentrated for the purpose of research. Was this merely coincidence?' he asks. 'Did it not rather show that in this as in other fields nothing can resist the converging energies of a sufficient number of minds sufficiently grouped and organised?' Yet this convergence must not be mechanical like that of the ants and bees. It needs a basis in individual freedom and in a new vision of life and of the world.

This philosopher-scientist-priest, whose writings were so advanced as to be denied publication during his lifetime, traces the deep purpose behind

the injunction: 'Advance in unity', that has been laid upon us. Love, he says, 'is the one natural medium in which the rising course of evolution can proceed'. Similarly, in connection with *The Law of Magnetic Control* (C.F. 583) we learn: 'Through this law the force of evolution drives the ego . . . to union with his kind. Through separation he finds himself, and then, driven by the buddhic or Christ principle, transcends himself and finds himself again in all selves'.

Then, leading naturally beyond the growth towards unity and synthesis which the author sees emerging in the world, comes a third theme in his thinking. This is his recognition of the Christ as the embodiment of the spirit of synthesis and ascension. He sees the Christ as the synthesis, the 'capstone' of the pyramid of the physical-material world and the world of mind-spirit, the meeting place of cosmic and planetary energies, and the point of transcendence through whom the future of man must materialise.

Do we not need to make ourselves ready for this high transformation in which the mind of man is merged with the mind that is in Christ?

'In a universe of conical structure,' the author writes, 'Christ has a place (the apex!) ready for him to fill, whence his Spirit can radiate through all centuries and all beings; and because of the genetic links running through all levels of time and space between the elements of a convergent world, the Christ-influence . . . spreads and penetrates throughout the entire mass of Nature in movement. In such a world Christ cannot sanctify the Spirit without . . . uplifting and saving the totality of matter . . . and in conformity with the deepest aspirations of our age, the cross becomes the symbol, the Way, the very act of progress' (p. 271).

'The whole future of the Earth, as of religion,' he says, 'seems to me to depend on the awakening of our faith in the future', and he affirms that the future of a 'thinking species', rather than disintegration and death, should be a 'new breakthrough and a re-birth' in the realm beyond time and space.

After the reader has slowly and thoughtfully completed this book and considered as best he may the profound thoughts expressed in its pages, he comes upon a concluding note. Here in part is the book's conclusion:

NOTE BY FRENCH EDITOR. Three days before his death Pierre Teilhard de Chardin wrote the following, which constitutes his supreme testimony as a thinker and a priest.

Last Page of the Journal of Pierre Teilhard de Chardin

Maundy Thursday.

What I believe.

The two
articles of
My Credo

{ The Universe is centrated — Evolutively
{ Christ is its Centre.

{ Upword
{ Forward

MIRIAM GEBBIE

The Life of the Soul

The Power of the Soul pours like a steady current through my life. I sense it in my attitude to life, and in the light it brings as it sweeps through all the aspects of my nature. May that power strengthen my will to serve.

The Light of the Soul streams forth like a beacon light upon my way; and in that light I see the light in others. I know I travel not alone.

The Love of the Soul wells up within my heart; and understanding, pity, love and self-forgetfulness arise. I carry love to all I meet. I meet men's love with love and remember not myself.

The Joy of the Soul irradiates my life, and lightens all the burdens which those I meet may carry. The Joy of the Lord is my strength, and I develop strength in joy for others.

The Purity of the Soul acts like a cleansing flood and bathes my lower self in the 'waters of purification'. The body of desire is rendered pure and clean and strong. I can then become a cleansing force to all I meet.

The Will of the Soul becomes my will. I know no other. That will is love and peace and power and strength to live. It bears me on. It leads me to the Cross and to the Resurrection. Thus only can I raise and lift my fellow men.

The Presence of the Soul abides with me. I walk with God by night and day. I stand with God upon the ways of men; the shadow of his Presence which is the Presence of my soul, reveals the God on every hand, in every man. I see divinity on every hand in every form.

from DISCIPLESHIP IN THE NEW AGE, VOL. I, 175/6